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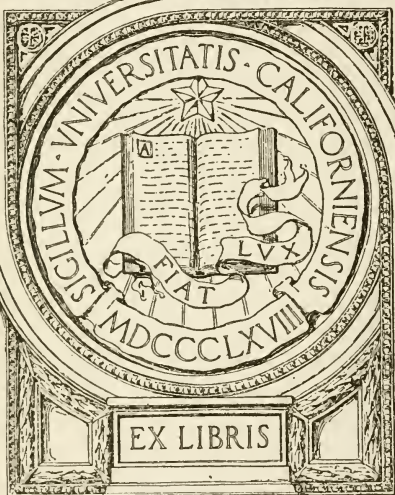
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Class of 1900




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The
YOUNG CHURCHMAN
AND
HIS CHURCH

BY
IRVIN A. ENGLE, Ph.D.

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The
YOUNG CHURCHMAN
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HIS CHURCH

BY
IRVIN A. ENGLE, PH.D.

DAVID SAID, *"I have set
my affection on the house
of my God."* ™ ™ ™

—1ST CHRON. 29:3.

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DEDICATION

These pages are dedicated to the two boys of the parsonage whose appreciation of "Daddy's" sermons and Junior talks is a continual inspiration to produce something they and others like them will understand.

Class of 1900

PREFACE

This little book is written as an outgrowth of a course given by the writer at the Spanish American Institute, and later used in his own church, and is printed at the solicitation of many friends who have desired to use the method in their church.

It is not the purpose of the writer to present a history of the Christian Church as there are already many splendid works on that subject and it is only necessary in the development of this course of study to briefly refer to incidents and persons with the understanding that additional information be ascertained from other sources before any leader attempts class room work. The leader will see that this is only an outline and remember that he is expected to use originality in the presentation to the class.

IRVIN A. ENGLE.

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St. Peter's Church
St. Peter's Church



The YOUNG CHURCHMAN AND HIS CHURCH

CHAPTER I

THE ORIGIN OF THE CHURCH*

In the Greek there is a word "Ecclesia" which in its Christian application is usually translated "church," though this word is used in a purely civil sense to designate a gathering of citizens in a self-governed city, as noted in Acts 19:39, "But if ye seek anything about other matters it shall be settled in the regular assembly" (Ecclesia). The word was adapted, however, in the Septuagint to translate a Hebrew word "Qahal," signifying the nation of Israel assembling before God, hence its religious aspect.

The term "Ecclesia" in the religious sense is practically equivalent to "synagogue," the Jewish name for the meeting to worship God after the Babylonian exile. Paul uses the word "Ecclesia" often in his writings but probably the first chronological use is in I Thes. 1:1, "Paul, and Sylvanus, and Timothy unto the church of the Thessalonians." In reference to Biblical order we find the word "church" first referring to the Christians as a body of believers, Acts 5:11, "And great fear came upon the whole church."

*NOTE: The leader will adapt the introduction to this study to the age of the pupil, but by no means should he leave out this bit of foundation.

That the church has ever been noted as a brotherhood of believers is seen from Acts 1:15, "And in these days Peter stood in the midst of the brethren." Here is an organized fraternity, not a mere promiscuous gathering and may it be said that this idea of a church based on love should be established early in a youth's conception of God's church. It appears that the Christians adopted the name "church" early in their organization to distinguish them from the gatherings of the Jews in the synagogue. In fact, the followers of Jesus Christ were a Christian synagogue, but with this difference that the Christian church had a God-given inspiration and a personal consecration, the like of which had long ago died out among the Israelites.

As Christianity spread, the local ecclesia was designated as "The church in Jerusalem" (Acts 8:1, etc.), while the term "church" took on a collective meaning of the whole organization as the unit through which Divine favor was to be given to those who should repent and be baptized.

From the reading of the New Testament it is evident that Jesus planned a church in which a new order of things was to take place, for instance, He says to Peter: "Upon this rock I will build my church" (Matt. 16:18). His principles were spiritual, not material, nor can the address to Peter be construed as material for in John 6:53 ("Except ye eat the flesh of the Son of man and drink His blood

ye have not life in yourselves"), it is seen that Christian experience is based on receiving Him in faith. Again, "Every one therefore who shall confess me before men him will I also confess before my Father who is in heaven" (Matt. 10:32). This has no reference to church membership, yet one must not lose sight of the central element of the fellowship among men in the church organization, nor that the church is the channel through which God has poured out His grace unto all who call upon His name.

While nowhere in the New Testament is church membership an obligation by commandment, yet by the example of the early Christians and the inspiration of the Holy Spirit it is evident that the church was intended by God to be the united forces of Christianity.

"And the Lord added to them daily those that were saved" (Acts 2:47). To say the least, this should offer an opportunity to every believer to enter into God's only brotherhood. When God saw that the old temple worship under the order of the priesthood had ceased to honor Him or to build up strong spiritual lives, and when He thought that this system was not adaptable to the extension of His Kingdom under the new dispensation, He directed His Son in laying the foundations of a new order and organization of which all may become members. This newly organized church is later represented as the bride of Christ, and therefore greatly loved by Him (Eph. 5:25). It is also represented as His body, and there-

fore it ought to be honored and greatly loved by us (Eph. 1:22-23). Again, it is called the Shrine of God which is holy, and therefore it should be cherished as a means of communion with our Heavenly Father (1 Cor. 3:16, 17).

If the church is thus a channel through which God ministers to the souls of His followers, it is necessary that the invisible in some way be made visible and organic. At first the followers met and the church was organized in the homes of the principal workers but with the growth of the "body of Christ" there was a demand for a meeting place. Consequently, the meeting place took the name of the organization and the material as well as the spiritual church has resulted. It is with this material church that the invisible church, which has for its outward manifestations the Denominational Organizations, will be illustrated. The relationship may be clearly shown the young churchman by the following illustration:

In Southern Idaho a few years ago a large company planned to irrigate an immense tract of land. To do this, it went up the Snake River for fifty miles or more and began the construction of a large flume to carry water to its project. This flume was built of thick staves held together by bands of iron and was so large that a short man could almost stand upright in it. It was built over hills, across deep gullies, and over or under roads, and the company even built a steel bridge across the Snake River at its own expense to carry the

flume to its land. It was the talk of the whole country and became the Mecca for many curious travelers. After many months the flume was constructed to the land on which the water of life was to be emptied. The flume represents the organic church while the water flowing through it to the arid land represents the grace of God to a sinful people and the growing grain represents the invisible church, or the result of an institution coupled with God's agencies.

CHAPTER II

THE BEGINNING OF THE MODERN CHURCH

The church to be studied and built began its history as a world institution on the day of Pentecost, in the late spring A. D. 30, just fifty days after the resurrection of our Lord. In building the church in the hearts and minds of the young people, names, places, and facts will become easily imbedded if they are visualized in stones, windows, and boards. The material used in building the church, shown on the frontispiece was cardboard. Though the boys, especially, will enjoy using the same pattern in making a church out of thin boards, or wall board, in the manual training room at school. Much originality can be used in choosing material, names, and patterns in window designing.

C O S T

Upon contemplating a building the cost is first considered just as the Father in heaven did when He saw that the old Jewish "flume" was leaky and was no longer carrying His Divine Grace to the needy world without an enormous loss. He knew what it would cost to mould a new dispensation* but He was willing to pay the price (John 3:16).

*Explain meaning of "dispensation" for it is an important word in ecclesiastical matters.

ARCHITECT

He then engaged the builder who planned the building just like every boy and girl should do in beginning their life. "Remember now thy creator in the days of thy youth." While God took the role of architect in founding the new church and Jesus that of builder, it is interesting to note throughout Jesus' ministry how often he consulted the architect, just as young people must do in this building.

MATERIAL

Every stone that Jesus used in the foundation was picked from the sea shore or out of the common material of His day. Very severe tests were put on every piece before He allowed it to become a part of His church which practice He has been keeping up through the years which have gone since the Acts of the Apostles was closed as a book of the Bible.

Going on this premise it will be unwise for any scholar to build anything in his church with which he has not first become familiar. Therefore, wherever a verse of scripture is used it should be memorized or wherever passages are used in portraying a character the pupil should write them out in a permanent note book for future references. When the study leads to characters outside the Bible a full outline should be made of each man's life before he can be given a place in the building.*

*NOTE: The leader may use his own discretion as to the amount of memory work to be done, though the whole purpose will have failed at the end if the pupil does not have available material in his note book, either in full or in outline, for every timber used in his church. Experience has shown that those who are too young to make good use of the note book are not able to grasp the meaning of these studies and they should be discouraged in merely wanting to do the building part of the work which would take away the interest at a future time when they could do all the work.

CHAPTER III

THE BEGINNING OF THE STRUCTURE

After the cost has been considered, the plans made, and the material selected, the foundation is laid. The world has known men who planned great structures which became so much a part of their lives that eventually they sacrificed their lives in the very foundations of the gigantic enterprise. (Abraham Lincoln and structure of human freedom, the leader may enlarge on the thought before the class.) This is the very thing our Savior did as He planned the church of the Kingdom when He became the chief corner stone as it was written in Isa. 28:16, Psa. 118:22, I Cor. 3:11, and Eph. 2:19, 20.

CORNER STONE*

As the corner stone laying is usually the occasion of quite an elaborate affair it will be well to emphasize the outstanding characteristics of Jesus at this point (Acts 4:12, etc.). It may also be shown how Jesus should be the chief corner stone of every life for each one is the temple of the Holy Spirit.

*NOTE: Take your class to look at the corner stone of your church and get it to see how many inscribed corner stones each member can find during the week. By asking all to enter the game and to bring a report on the corner stones and the enterprises which are related to the corner stone, lively interest will be created and kept up for several weeks.

FOUNDATION

(See note at end of chapter)

Having learned about the corner stone, the pupil is ready to finish the wall of the foundation in which will be placed the apostles and Bible characters used by God in establishing His church. Detailed study of the three greatest builders of the New Testament church should follow. Peter, James and Paul were the outstanding men throughout this period (John 1:40, Matt. 4:21, Acts 9:1-30). Though no foundation would be complete if it were not for the pieces of smaller rocks used to make the whole strong, so all of the apostles must be included omitting, of course, Judas Iscariot (Luke 6:14-16).

The new apostles: Matthias and Barnabas should be added here. (Acts 4:36, 37, 9:27, 11:22-27.)

Then the following should be carefully studied: Stephen (Acts 6:5-8, Acts 7:1-60, Rom. 16:1). Philip (this Philip is the evangelist—not one of the twelve) (Acts 6:5-8:5, 6-21:8). Timothy (Acts 16:1,2, 1 Cor. 4:17, 16:10, 11). Eunice (11 Tim. 1:5, 3:15). Mary (Acts 1:14). Dorcas (Acts 9:36-42). Martha (Luke 10:38, John 12:2). Lois (II Tim. 1:5). John the Baptist (Luke 1:17, John 1:6-8, Matt. 3:4, 11:11).

The leader may add other men and women whom he believes worthy of special recognition. Where only one reference is given in the above list the whole history of the in-

dividual may be learned by the proper use of the references given in the margin of any reference Bible.

*NOTE: When the study is completed on this chapter the leader can take the foundation strip of a cut-out church and make the stone wall as shown in the picture given in this book or better still finish the church building. Then after showing it to the class he may have each member make foundations at home and on the class room black board until they are able to make a pleasing design. After this each may be given a foundation strip on which they will put their best efforts in making the stones and inscribing the names. When each piece of work is done the leader should collect materials and keep them for final assembling at the close of the study.

CHAPTER IV

THE WINDOWS

Since the windows are made elsewhere than at the site of the new building it is the best policy to get them ready before the walls are made, though the purpose of making the windows first in this study is that the story of characters may be continued without sandwiching in the doctrines of the church which will be the walls, or the government of the church which will be the roof, though otherwise both would properly come before the windows.

As the windows are planned in memory of those through whose lives the light of the Gospel has gone, after studying the following suggested ones, denominational leaders of note can be used as desired.

When the writer first used this plan a beautiful young woman, greatly beloved by all who knew her, was serving as a missionary in South America, and when he asked whom should be honored in the memorial windows, immediately hands went up and a half dozen voices cried: "Marie McMillan."

Though Miss McMillan labored in the mission field only four years before she was taken to her home above, her work will forever glow in the minds of those in the home church and even Luther's greatness is dimmed by the nearness and brightness of the influence of one

who served and was loved as everyone loved Miss McMillan.

Jesus said: "I am the light of the world," yet at another time he said: "Ye are the light of the world." Again, "Go ye into all the world and preach the Gospel." Therefore, it is evident He expected His followers to be the lamps in whom His Spirit might forever shine, or the windows through which His light might go to the darkest parts of the world.

The early church was perfect in almost every aspect as evidenced by its strong faith, its ringing testimony, its pure character, and its abundant love but it had a great defect in that it lacked missionary zeal. It was as a beautiful building without windows. There was plenty of light within but the joy of the new experiences had eaten up the thought of the extension of the Kingdom beyond the Jewish people themselves. It required the ax of the persecutor to cut windows in the church so that the light might shine into the uttermost parts of the world.

Though Stephen was used in the foundation he becomes the first light through whom the Gospel was offered to the Gentiles as shown in the accusation against him (Acts 7:1-53).

Philip, another of the seven laymen, established the first church outside of Judaism at Samaria, and consequently should be remembered as a window for light.

Simon (Mark 6:3), the younger brother of our Savior and successor to James as the head of the Jerusalem church, had a broader view

of the Kingdom of God and its work than most of the Jewish Christians and was sympathetic to those who believed Jesus meant what He said when He proclaimed salvation to "all people." This hero of the faith was crucified in 107 A. D.

Ignatius was torn to pieces by the wild beasts in the Roman Amphitheatre in 110 A. D.

Polycarp, in 155 A. D., was burned at the stake rather than to curse Jesus.

Justin Martyr, an extremely large reflector in the early church was killed in 166 A. D., and because of his outstanding influence, a memorial window should be dedicated to his memory with a study of his life and personality.

Origen, living at the period of the Alexandrian School (185-254), is another whose greatness in influence as a thinker and writer is worthy of sacred memory.

Following the persecution of the first and third century Christians and the abdication of Emperor Diocletian, a notable change took place through Constantine, one of the contenders for the throne and friend of the Christians. Although not a professed follower of Christ, he claimed he saw during a great battle the sign of the cross in the sky on which were the Latin words "Hoc Signo Vinces" ("By this sign conquer"). He did conquer and with the spirit of conviction burning in his soul he made an edict in 313 A. D. which legalized the Christian religion. If for no

other reason his name should be firmly fixed in the vocabulary of the young churchman for not again during the time of the Roman Empire were the Christians persecuted in their endeavor to worship God in the new faith.

During the period which followed Constantine's edict and the enthronement of Christianity ten years later, much trouble was created within the church, and many lost the true spirit of worship and service, though as is usually the case some noble characters were developed.

John Chrysostom, the orator, was the greatest preacher of this time, while Jerome was the most learned.

Augustine, whose exposition in theology and whose fearless preaching were excelled only by the Apostle Paul up to this time, and who so greatly helped to stabilize the church during this period of unrest, was another of these outstanding personalities whose life came out of the mould of religious doubtings and carelessness.

In the next period of church history, which runs from the fall of Rome 476 to the fall of Constantinople in 1453, there were many great windows through which the light of Jesus was transmitted to the heathen world. Of these it will be well to study the following:

Gregory the Great (590 A. D.), who sent missionaries to England and to every part of the church which had again become so worldly because of an indifferent clergy.

John Wycliffe (1324) was the real forerunner of the Reformation which seemed to be born of God to counteract the papal power and formal worship. While Wycliffe was an ardent reformer he deserves larger recognition because he gave to the world the first English translation of the New Testament. It will be well to study about him and his translation of the Bible.

Following in the trail of Wycliffe was John Huss of Bohemia, and Savonarola of Italy, both notable transmitters of the pure light of the Gospel.

However, the work of these men was only of a limited scope and was held down to a single district or country, but when Martin Luther, the greatest of all reformers, nailed his ninety-five statements to the old door in Wittenberg Cathedral a great light began to shine that grew larger and more brilliant until the Light of Jesus was not restricted by any kind of ecclesiastical drapery throughout the whole world. (A whole lesson could be profitably spent on the study of this fearless, truth-loving son of light.)

While Luther was busily engaged in Germany, Zwingli began a similar though smaller reformation in Switzerland.

He was followed in this work by John Calvin, the matchless theologian of his time. Calvin wrote very extensively, thoughtfully, and convincingly and no doubt did much to mould the thinking life of the church so long throttled by a decadent papacy.

The next follower of Wycliffe in the English reformation was another scholar, John Tyndale, who also translated the New Testament into English and who had his works printed for the common people. Though Wycliffe was the pioneer in this work, Tyndale, by the use of the printing press, was able to reach a vastly greater number of people and consequently claims fuller recognition at the builder's hands.

John Knox of Scotland was to that land what Luther was to Germany or Tyndale to England. While he strengthened the faith in Scotland and opened the way for the Presbyterian church there as a result of his associations with John Calvin, he does not rank with the others studied in this period. Yet his cry "Give me Scotland or I die" has been a battle cry phrase for many similar movements elsewhere.

METHODISM

Inasmuch as the purpose of this little book is to instruct young Methodists and since the time has come to study the founders of Methodism other parts of church history which deal with the rise of various other denominational bodies will not be followed out. However, should leaders in other denominations desire to use this form of study, from this period on, they can construct their own outline and build upon their own doctrinal teaching. The leader should not for a moment lead any-

one to infer that those who are now considered are the only great church lightgivers beyond the period just closed, for the ones now to be studied, while great, had great contemporaries.

Methodism is antedated on the English side of the church by four great protestant denominations, the Presbyterian, the Congregational, the Baptist, and the Episcopalian. The spirit of Luther has never ceased to shine, but many times formalism killed the zeal of the house of the Lord as it did in England within the Established church in the early part of the eighteenth century. Nevertheless, God is not unmindful of these facts of decline and thus far He has raised up one of His servants to the ranks of wholesome leadership whenever it became necessary to purify or extend His church. Nor did He fail this time, for there were born in a humble minister's home two boys whose careers were destined to mean the establishment of that household of God, called "Methodists."

John Wesley, whose life and doings should be familiar to every child before he is permitted to enter upon the erection of his church, was the outstanding character of his day and the father of Methodism. His brother, Charles, the song writer, and Whitefield, the orator, are also noted for their great influence during this period of wholesome evangelism. While it will not be possible to make a memorial window in each church for all worthy church leaders, this study would not be com-

plete if most of them were not mentioned. Even though the pupil does not put the name on his church window he will have become familiar with it and the next time he sees the name he will recognize it as that of one of the great religious leaders and will be interested to know more fully about the men whom God had honored by blessing his efforts.

John Wesley did not expect to organize a new church but his preaching was so evangelistic that he was put out of the church of England and in order to care for the increasing number of his followers he was forced to organize them into societies or classes which finally grew so fast that he is found today to be the greatest single leader of like minded worshipers of Christ.

In America the Methodist church received its beginning at the hands of Robert Strawbridge and Philip Embury. The latter in 1768 built the first Methodist church on this continent, where there still stands in New York the John Street Methodist Church. However, some contend that Strawbridge led in building a church at Sam's Creek, Maryland in 1764.

Thomas Coke and Francis Asbury were the greatest leaders of the early Methodist church in America. The latter became the first Bishop, although Wesley ordained Coke as "Superintendent in America" before he left England for his new charge. Together these two men directed the affairs of the new church. A detailed study of Bishop Asbury

should be carried out by the help of any good history of Methodism. Such men as Captain Webb, Freeborn Garretson, Jesse Lee, Thos. Fletcher, Bishop McKendree, and Peter Cartwright merit a brief study in the class.

John Stewart, a negro, was the first missionary to the American Indians. It was in his memory that the great Methodist Centenary was staged in 1919.

"Father" Taylor, later made a bishop, is a most interesting character to study in connection with missions. His career included city missions, foreign missions and frontier preaching.

Jason Lee, who with Marcus Whitman was the savior of the North West, cannot well be left out of the study of church growth when the scope and permanent value to the church through life service is considered.

Of the more recently renowned bearers of the Gospel light study may be given to Bishops Thoburn, Warne, Hartzell and Bashford, to Isabella Thoburn, and many others whom the leader may select. For general missionary inspiration Judson, Cox, Livingston, Mackay, and others may be included.

Whatever is done it is not wise to hurry over the study of the great leaders, though on some studies where a whole lesson is not to be devoted to a single life, assignments may be made for reports on several lives at the next meeting.*

*NOTE: A visit to nearby churches to study window designs, help from a friendly architect, or

Having completed the study on the window making, it will add interest if patterns of both the large and small windows are given out so that the builder may begin to paint his designs. Ordinary writing paper does very well for windows. Usually several sets will be made by a pupil before he is ready to lay them aside for gluing in his church. Care must be taken that a margin is left around each window for gluing purposes. A good way is to make several windows on the same piece of paper, for it will be found that they are more easily adjusted. In this case it will be necessary to have a sample pattern of the walls ready that the pupil may properly space the windows.

reference to works on architecture in the library will furnish suggestions for individual designs and colorings. The leader should not give out the walls of the church at this period for they may be soiled. If interest lags after a few lessons on this chapter let the class begin home work window designing with suggestions during class work. When the finished windows are made they should be collected by the leader and kept for future use.

CHAPTER V.

THE FRAMEWORK

The foundation has been laid, the windows have been ordered, and everything is in readiness to enclose the building. The walls protect those within the building and hold the building firm, therefore the doctrines have been chosen as the walls of the church. A study of these may be had from all sources in any denominational reading course or study book. They must be made brief, clear, and important in the student's conception of his church. Without going into detail, which may be explained by the leader, those doctrines embraced in Methodist teaching and in which her people believe are as follows:

1. We believe in one God whose nature is a trinity of three persons who are of like substance, power, and existence (Matt. 28:19, John 1:1-4).

2. We believe in Jesus Christ as the Divine Son of God who died for our redemption and arose from the dead as the Christian's hope in glory (Phil. 2:6-9, John 3:16).

3. We believe in the Holy Spirit, the third person of the Trinity, given to men to convict them of their sins, to turn them towards Jesus and to enlighten them in the way of holy living. (The Holy Spirit is promised as a com-

forter, a witness, a guide, a teacher, and a helper, John 14:16, 6:7-11, Acts 1:8, etc.)

4. We believe that the Bible is the word of God, that it contains all things necessary to guide men into the way of salvation and to teach them to live righteously (Psa. 119:105).

5. We believe that because of man's nature it is easy for him to sin and that he cannot live righteously without Divine help (Romans 3:23, 8:7-8).

6. We believe that God has given every man the power of will to receive or to reject Jesus as a personal Savior (John 3:16, 6:6, 37, Heb. 7:25).

7. We believe that every man must repent in order to be saved (Matt. 4:17, Acts 3:19, 2:38).

8. We believe that all who repent of their sins and seek Jesus as their Savior receive forgiveness of sins, are made new creatures, and become children of God. (Sometimes these three steps are called Justification, Regeneration, and Adoption.) (Rom. 4:23-25, 5:1, 8:1, I John 1:9, John 3:3, 2 Cor. 5:17, John 1:12, Rom. 8:15, 16.)

9. We believe that all who become Christians may know that their sins are forgiven and that they have become children of God (Gal. 4:6, I John 4:13).

10. We believe that all should love God with their whole heart and their neighbor as themselves. (This is perfect love or Sanctification, I Thes. 5:23, Luke 10:27, I John 1:7, 2 Tim. 2:21-35).

11. We believe that good works cannot save men yet that they please God, and are a part of a Christian's duty (Eph. 2:8, 9, I Cor. 15:58).

12. We believe that when a Christian ceases to honor God in holy living and returns to a life of sin, he cannot enter the kingdom of heaven but that he can again repent of his sins and find salvation in Jesus Christ (Matt. 24:13, Luke 9:62, Rev. 2:10).

Bishop Vincent has summed up the beliefs in what he terms "Ten Doctrines of Grace," though the beliefs presented here seem more clearly to adapt the doctrinal points coexistent with Methodism. The references need not, for the junior mind, be memorized, but it is important that the doctrines be committed to memory. Plenty of time must be given for this part of the study or the full meaning of the Doctrinal life of Methodism will not be grasped by the young churchman.*

Doctor Andrew Gillies says there are but five fundamental Doctrines of Methodism, namely: "Free Grace," "Justification by Faith," "The New Birth," "The Witness of the Spirit," and "Christian Perfection."

While these are included in the beliefs here given there seem to be other facts which warrant the use of the above longer list.

*NOTE: The leader should be able to answer questions relative to the soul's relation to its creator for during this doctrinal training period young minds will crave satisfactory answers.

It is not wise to undertake to fold and glue the walls in shape at this time though the leader may let the pupils experiment by drawing walls for a church during this somewhat tiresome study.

As this is perhaps the most important part of the study for membership classes, do not pass over this ground partly finished.

CHAPTER VI

THE ROOF

When the frame work has been completed the roof is put on because the roof is the part of the building which protects the whole and preserves its life.

The church polity or form of government is that which keeps alive the doctrines peculiar to any denomination so that putting on the roof of the church will give an opportunity to get acquainted with the mode of a church's life and government. See note end of chapter.

MINISTRY

1. The Methodist ministry is composed of Local and Traveling preachers. Local preachers are men or women who are licensed to preach by a Quarterly Conference, but who are not members of an Annual Conference. Traveling preachers are members of a conference either "on trial" or "in full connection." There are two classes of ordained ministers, deacons, and elders. Often we hear the word "supply." This includes a host of good men who are either local preachers or retired members of another conference doing work as a resident pastor within the bounds of an Annual Conference.*

*NOTE: Permission to license women as local preachers was granted by the General Conference of 1920 though they may not yet become members of an annual conference.

The ministry is divided in another way by their field of service. The pastor has charge of a church or circuit of churches. The District Superintendent presides over a district and supervises the work of a given number of pastors.

The Bishops are ministers elected as General Superintendents by the General Conference. They have supervision of a given number of districts and conferences within an Episcopal Area.

Then there are the Supernumerary ministers, and retired ministers. The former are temporarily incapacitated for service and released from work. The latter are those who are released from active service because of permanent disability. They become claimants on conference funds for support.

There are also ministers under "special" appointments. In this list are included Educators, Editors, Publishers, Secretaries of Church Boards, and those in outside Christian work which is endorsed by the Annual Conference.

CONFERENCES

The Quarterly Conference or Local Conference is the local governing body. It is composed of Exhorters, Local Preachers, Retired Preachers, Class Leaders, Unit Leaders, Stewards, Trustees, Sunday School Superintendents, Epworth League Presidents, Junior League Superintendents, the Presidents of the Women's Missionary Societies, the Ladies'

Aid, and of Brotherhoods or other regularly organized general church societies.

The District Conference, where organized, is presided over by the District Superintendent in the absence of a Bishop. By its action, men and women are granted licenses to preach, and those eligible are recommended to be received on trial in the Annual Conference.

The Mission Conference is similar to the Annual Conference except that its members do not have the power to regulate the ministry, to vote on constitutional changes, or to elect delegates to the General Conference.

In the Foreign Mission Fields, by the action of the General Conference, a Central Mission Conference may be organized.

The Lay Electoral Conference is composed of laymen elected by a church after the order given in the Discipline. These laymen, elected every four years, in turn elect their ratio of members to the General Conference.

The Annual Conference is made up of ministerial members belonging to it by right of ordination and election. It examines the character of its members every year; votes in new members; elects to orders such as deacons and elders, those seeking ministerial service; expels unfit members; looks after all ministerial support, local conference educational, hospital, and other interests; elects its delegates to the General Conference; receives reports from each pastoral charge or circuit; votes on all constitutional changes; and such other work as the General Conference directs.

A Bishop usually presides over the Annual Conference, and after conferring with the District Superintendent, appoints the members and supplies to their next year's work.

The General Conference, which meets every four years, is the governing body of our church. It is composed of an equal number of laymen and members of the Annual Conferences.

The General Conference receives reports from all Boards and Societies formed and recognized by it. It makes all the laws of the church and when ratified by the action of the Annual Conferences it may change the constitution of the church.

The General Conference elects the Bishops, the Publishing Agents, the Book Committee, Editors, General Secretaries, and such other officers as desired by action of its members.*

As the ministers are responsible to the Annual Conference of which they are members, so the Bishops and other elected general officers are responsible to the General Conference for their actions and work during the quadrennium.

*NOTE: It will be well for the leader to become familiar with the whole branch of ministerial interests for pupils will ask all manner of questions about their pastor's relations to the church, both past and future. The leader should also study his discipline and be thoroughly familiar with the polity of his church before he attempts to conduct the study of this chapter which has been purposely treated very briefly. There is no handwork necessary for this chapter's study as the roof will be fitted after the rest of the church is completed.

CHAPTER VII

THE STEPS, DOOR, BELL AND
STEEPLE*1. The Steps:*

Prayer is the first step into the Christian life, hence the first step into the church life should be by sincere prayer. Prayer rightly represents the steps over which one should go as he progresses in soul experience through the church life, therefore, the pupil stands ready now to add the steps to the building through committing the following selected prayer verses: Jer. 33:3, Matt. 26:41, Phil. 4:6, Mark 11:22-24, John 15:7.*

2. The Door:

David said "I was glad when they said, 'Let us go into the house of the Lord,'" Psal. 122:1. The door is the way to the "house of the Lord." Jesus said: "I am the door, by Me if any man enter in he shall be saved, and shall go in and out and shall find pasture" (John 10:9). This is the door to salvation: Heaven; the Abundant Life; Happiness;

*NOTE: After an elementary study of prayer the pupil may be given the steps of his church to glue and fold ready to set against his finished building. The use of some good glue is preferable as library paste is not strong enough to be of the best service for this work. Great pains will be needed in folding and shaping the steps. Fold correctly each step of the pattern and advise the pupil to let the glue partly dry before attempting to make it stick.

Love; Holy Living, and Peace Among Men. The pupil should try to build these facts in his life as he fits the door in the building, remembering always that the door of the church leads into the fellowship of the Holy Spirit and the children of God.*

3. *The Bell:*

It is to be regretted that this generation has gotten quite generally past the day of the church bell. Every time the church bell rings many are reminded of the days when they attended church and worshiped God. In this church at least, be old fashioned enough to put in a bell and to build a spire. The bell rings out as a warning (Mark 8:36), and an invitation from God (Isa. 1:18), from His Son (Matt. 11:28), and through the Spirit (Rom. 10:13, Rev. 22:17, 2 Cor. 6:2).**

*NOTE: The pupil may be given a pattern of the door so that he can try various ways of making a pleasing effect. Some prefer to make diagonal lines; others, panels for decorating, while some want to inscribe the words which they learned in the study of the door. If the upper part is made of paper like the windows light will show through when a candle is placed within. The doors may be glued on, either before or after the foundation.

**NOTE: The pupil may either draw pictures of a bell for each window of the belfry or as many prefer he may purchase a small mission bell which can be suspended from the steeple so that it hangs in full view from the outside.

4. *The Steeple:*

The steeple points to God who says: "My thoughts are not your thoughts, neither are my ways your ways, saith Jehovah" (Isa. 55:8). Yet it should be the purpose in entering into fellowship with Him through church membership to make His ways the way of every soul. May the spire not only point each to the ways of God but to Heaven, the home of the redeemed who die in the lord.*

*NOTE: After the steeple has been folded and glued the foundation can be glued in place; the back part of the tower can be put on; the steeple base can be added; and when all is folded and squared by stiffening on the inside of the building, the roof can be added and the steps fitted. In closing the study have a public demonstration and reward the one having the best completed structure.

NOTE: Cut-out churches bearing on the outline of this book may be purchased from the Spanish American Institute Press, Gardena, California, for 25c each. If several sets are ordered at once color combinations will be made up so that the color of the church will differ from that of the roof, etc. Window and foundation coloring can then be made to harmonize.

Enough cut-out churches should be ordered so that each member of the class will have one, but the leader should keep the churches and give out the parts only as directed by the footnotes.



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